



THE LIFE OF WILLIAM GARDNER

R. Grant Gardner

WILLIAM GARDNER

SPIRITUAL PIONEER OF THE GARDNER CLAN

Being first to join the Church of Jesus Christ of Latter-day Saints

A kind, loving father and husband, a leader among men.

Born 31 January 1803 in Glasgow, Lanark, Scotland

Married Ann Leckie on 31 January 1829 in Dalhousie, Bathurst, Canada

Married Janet Livingston on 7 May 1841 in Detroit, Wayne, Michigan

Sealed to Mary Anderson Smith 2 November 1856 (Div)

Died 12 Jan 1880 in Big Cottonwood, S-Lk, Utah

Buried in Murray City Cemetery, Murray, S-Lk, Utah

Others buried in cemetery plot

Laura Gardner, 17 Sep 1876, grandchild - father, Brigham L. Gardner

James L. Gardner, no date - son, mother Mary Anderson Smith

Guy Gardner 1 Jun 1881 - grandchild - father Brigham L. Gardner

Henry L. Gardner 24 Dec 1884 - Son

Janet Livingston Gardner 24 Feb 1904 - his second wife

THE LIFE OF WILLIAM GARDNER

GLEAINED FROM VARIOUS STORIES WRITTEN BY HIS BROTHER ARCHIBALD, GRANDDAUGHTER JANET EDNA GARDNER FINLAYSON HOGAN, HIS DAUGHTER JANE GARDNER BRADFORD, MARY ELLEN GARDNER, WIFE OF NEIL L. AND MARGARET A. GARDNER, DAUGHTER OF NEIL L.

(As you read the various articles you will recognize that some discrepancies exist - do to lack of a written journal. Memories are not to dependable. The discrepancies are not intentional - our minds do not always have perfect recall or we don't have all of the information. I have included some information that Hamilton Gardner had received.)

THE GARDNER FAMILY

I

Bibliography

Various books have been written about the Gardner family in England, particularly Sussex, and in the United States since 1624, particularly Rhode Island, Massachusetts, Maine and Long Island; but none of them relate at all to the Scotch line here considered.

Information concerning this Scotch line must be obtained directly from the records of the Scotch parishes. All Scotch parochial records from the beginning to 1854 are now lodged for safekeeping in the Register House, Edinburgh, Scotland.

II

Name

A - Spelling.

Scotch: Gardner, Gardiner, Gairdner, Gairdiner.

English: Gardner, Gardener, Gardynar.

B - Derivation.

"Gardner History and Genealogy" - Lillian May and Charles Morris Gardner, (1907).

p. 27: The name Gardner is undoubtedly of Latin origin. In Latin it is Gordianus. In Italian it is Gardena. In Spain it is De Guarder. In France, Des Jardines, (jardinier), pronounced Zaar-din-var. In German it is Gaertner.

"A knight named Des Jardine came with William the Conqueror into England. The name has been known there from that time. The original writing in England seems to have been Gardynar."

III History

A - Origin.

Nothing is yet known of the origin of this particular Scotch Gardner family.

B - Scotch History.

The first mention of the name in the parish records of Renfrewshire occurs on 9 April, 1716, when James Gardner, Blackholm Farm, and John Gardner, Walton Farm, both of Kilmalcom Parish, near Houston, and 50 other tenant farmers were Prosecuted under the Game Laws. What is otherwise known of this line of Gardners in Scotland is hereinafter set out.

C - American History.

Robert Gardner (No. 3) was the first settler in this line in North America in 1822 and, with 21 members of his family, was the first pioneer of Utah on 6 Oct., 1847. (Personal histories say 1 Oct., 1847)

IV Heraldry

So far as known, no member of this Gardner line ever received a patent of knighthood or nobility. According to the Glasgow lawyers (solicitors), who searched the parish records in Renfrewshire for Hamilton Gardner, a grandson of Archibald Gardner, "Gardner is a well known County name in Renfrewshire." These Gardners appear to have been middle-class artizans, mechanics and farmers.

A Sir William Gardiner was knighted about the middle of the 18th Century for distinguished services as a Colonel of a famous Scotch Regiment.

The first English Gardner to be knighted was in the reign of Edward II and there have been various titles since. Admiral Alan Gardner, a famous British naval officer, was created a baronet of England in 1795 and made Baron Gardner of Uttoxeter, County Stafford, Ireland, on 27 Dec., 1800.

V

Line of Descent

1. Robert Gardner

b: About 1700 to 1705, probably in or near Houston Parish, Renfrewshire, Scotland.

Thus far nothing is known of this Robert Gardner except through his grandson, Robert Gardner, (No. 3). The latter, in preparing certain genealogical data for the permanent records of the Church of Jesus Christ of Latter-day Saints at Salt Lake City, Utah, gave the information presented above. It is undoubtedly correct: first, because Robert Gardner would surely know the name of his own grandfather; and second, because it bears out the well established Scotch custom of naming the oldest son after his paternal grandfather.

m: ?

Children:

. (a) William

d: ?

2. William Gardner.

(The following information concerning William Gardner and his family was obtained during the past year for Hamilton Gardner by the leading firm of solicitors of Glasgow, Scotland. It involved a thorough search of the parish registers of Houston, Killillan and

Kilbarchan Parishes in Renfrewshire and Kilsyth and Stirling Parishes in Stirlingshire, Scotland.)

b: About 1730 to 1735 in Houston Parish, Renfrewshire, Scotland.

The first mention of William Gardner in any of the Scotch records was the following:

"William Gardner, Houston Parish, apprenticed to James Robertson, Cooper, on 7th April, 1746, Burgess in Glasgow."

Inasmuch as it was customary in the eighteenth century to apprentice young boys between 8 and 12 years old to learn a trade, it may be presumed that the age given for William Gardner's birth is approximately correct.

m: Christian Henderson, 8 June, 1758.

This is shown from the following notes in the Register of Houston: "1758, 19th May. William Gardner and Christian Henderson, both of this parish, gave up their names to be proclaimed at Houston upon the 8th day of June next thereafter."

Children:

(The quotations below are from the records of baptism in Houston and Killellan Parishes.)

(a) Margaret.

"1758, 8th, William Gardner in Barlogan and Christian Henderson, his spouse, had a daughter baptized, named Margaret." She probably died as a young child because a later sister was given the same name.

(b) Robert.

"1760, July 6th, William Gardner in Barshagrie, and Christian Henderson, his spouse, had a son named Robert." He probably died as a youth because a later brother was baptized under the same name.

(c) Janet.

"1762, May 23rd, William Gardner in Barshagrie, and Christian Henderson, his spouse, had a daughter named Janet."

(d and e) Twins, John and Christian.

"1764, Sep. 19th, William Gardner in Barshagrie, and Christian Henderson, his spouse, had two children baptized, being

twins, John and Christian." The girl probably died in infancy because the next daughter had the same name.

(f) Christian.

"1767, Mar. 15th, William Gardner in Burnbrae, and Christian Henderson, his spouse, had a daughter baptized, named Christian."

(g) James.

"1775, Nov. 19th, William Gardner in Townhead of Houston, and Christian Henderson, his spouse, had a son baptized, named James."

(h) Margaret.

"1779, Aug. 29th, William Gardner in Bogstown, and Christian Henderson, his spouse, had a daughter baptized, named Margaret."

(i) Robert

"1781, Mar. 18th, William Gardner in Bogstown, and Christian Henderson, his spouse, had a son baptized, named Robert."

In addition to the foregoing children it is possible that the following were likewise children of this couple. The records of Stirling Parish show the following:

(j) Mary.

"1767, April 24th, William Gairdner, Mason, in Houstown, and Christian Henderson, his spouse, had a daughter baptized, named Mary."

(k) William.

"1771, Jan. 4th, William Gardener, Mason, Houstown, and Christian Henderson, his spouse, had a son baptized, named William."

(l) Alexander.

"1773, June 13th, William Gardener, Mason, in Houstown, and Christian Henderson, his spouse, had a son baptized, named Alexander."

As to these last three children it is to be noted that the name is spelled in a different manner from the way it appears at Houston and Killellan. Moreover, William's occupation is given as a mason instead of a cooper. In at least one instance there is a conflict of dates which minimize the likelihood of the Stirling family being the

same as that of Houston. Nevertheless, it is extremely striking that the name of the father and mother appear the same in all instances.

Nothing is known of the marriages and dates of death of these children except the second Robert.

The dates of the death of William Gardner and his wife, Christian Henderson, are thus far unknown.

3. Robert Gardner.

(The following information concerning Robert Gardner comes from a journal kept by his son, Archibald Gardner, (No.4), and from information given to the latter's children and grandchildren, principally his daughter, Delila, and his granddaughter, Delila Gardner Hughes.)

b: 18 March, 1781, in Houston Parish, Renfrewshire, Scotland.

Robert Gardner, while a young boy, was apprenticed out to learn the trade of carpenter and commenced to work in that craft while very young.

The following notation from the marriage register of Stirling Parish, Stirlingshire, Scotland, shows the marriage of Robert Gardner:

"1800, May 25th, Robert Gardiner, Barony Parish of Glasgow, and Margaret Cailander, in this Parish."

The name is spelled Calinder by Archibald Gardner who states that Margaret Calinder was a daughter of Archibald Calinder and Margaret Ewen; was born at or near Falkirk, Stirlingshire, Scotland, in January, 1777; and died 20 April, 1862, at Mill Creek, Salt Lake County, Utah. (It is known as a matter of historical record that a noble family named Callender lived for many centuries at Falkirk and for several generations held the title of "Earls of Callender." The title lapsed in the 18th Century.)

Children:

(a) Margaret, b: about 1801, but died when nine months old.

(b) William, b: in Glasgow, Scotland, 31 Jan., 1803; m: (1) Ann Leckie, Jan. 1829 in Dalhousie, Bathurst District, Canada. (2) Janet

Livingston, 7 May, 1841 in Detroit, Wayne Co., Michigan, (3) Mary Anderson Smith Sld, 2 Nov. 1856 in Utah, (div.) in Ca.; d: Mill Creek, Salt Lake County, Utah, 12 Jan., 1880.

(c) Christine, b: about 1805, in Glasgow, and died one year and three months later.

(d) Mary, b: 5 June, 1807, in Kilsyth, Stirlingshire, Scotland;

m: (1) George Sweeten, 29 March, 1836, in Brooke Canada;

(2) Roger Luckham; d: in Spanish Fork, Utah County, Utah, in 1858.

(e) Margaret, b: 1812, in Kilsyth, Stirlingshire; d: in Dalhousie Balthurst District, Upper Canada, in October, 1824.

(g) Archibald

(h) Robert, b: 24 Oct., 1819, in Kilsyth, Stirlingshire, Scotland; m: (1) Jane McKeown 17 March 1841 in Canada, (2) Cynthia Lovenia Berry 5 Aug. 1851; (3) Mary Ann, (4) Leonora d: In Pine Valley, Washington County, Utah, 3 Feb., 1906.

There is more to Hamilton Gardner's report but it does not pertain to William, so I will include it with Archibald's history.

The following is taken from the life of Archibald Gardner

..."My father's name was Robert Gardner. He was born March 12, 1781, at or near Huston, Renfrewshire, Scotland in the same locality as were his forefathers. My father was the son of William Gardner and Christine Henderson. Grandfather Gardner was a very strong man and six feet two in his stocking feet. He was an Elder in the Presbyterian Church and a very strict-living man. My mother was Margaret Calinder. She was born at or near Falkirk, Sterlingshire, Scotland in January, 1777.

"My maternal grandfather, Archibald Callinder, was a strong, healthy man with never an ache or pain. When he was about fifty years old he went out one morning before breakfast to work a bit in his garden. It was a nice garden with a table and chairs hewn out of rock and surrounded by beech trees. The leaves of the beech remain dried on the trees all winter and are pushed off by swelling buds in the

spring. A wind stirred among them and as they rattled, grandfather leaned on his hoe. Grandmother came to call him to his morning meal and seeing him in this unusual position asked, "what was the matter?"

'I do not know,' he said. 'The breeze that rustled the leaves, struck my head and sent a shiver through me.'

She started with him to the house, about twenty rods, and before they reached there, he was delirious. He died the next day.

"In his twentieth year, my father married mother in Glasgow.

"Their first child was Margaret, who died at the age of nine months and nine days, of smallpox. My brother William was born in Glasgow, January 31, 1803, as was Christine, who died of the dregs of whooping cough, age fifteen months and some days. My sister Mary was born in Kilsythe, Sterlingshire, Scotland, June 5, 1805, as was Margaret, (the second) born January 26, 1810. She died when about thirteen or fourteen months old. Janet was born at the same place on the fifth of July, 1812.

"I, Archibald, was born in Kilsythe, which is twelve miles east of Glasgow on the main road to Edinburgh, Scotland, on September 2, 1814.

..."My father came of goodly parents, the youngest of thirteen children. He was bound out to learn the carpenter's trade and commenced early in his married life to keep a grocery store and tavern, the Black Bull Inn. He later rented the Garril Mill from the Canal Company at which place I was born crossed the road in a little rock house. Father had a farm which netted him a fair profit. He was a good scholar, but I had very little schooling. When I was about four years old, our family moved to town into the house of a man named Brown. It was at this age I was sent to school. Before I was six, I had learned to read the New Testament, and that was all the instruction I ever received except later when in Canada I attended a night school for nine nights and learned to cipher.

"Times were poor, business dull, and people became dissatisfied with the government. Meetings were held by agitators even privately in our own tavern. Skirmish after skirmish took place. Although young at that time, I still remember the shrill sound of my brother William's glass bugle when it sounded the turnout call at midnight at the Cross of Kilsythe, two houses from ours. The sound of opening and shutting doors along the street, the bugle call, the din that grew louder and louder as company after company went by, made up a night not soon to be forgotten. In a pitched battle that followed, the radicals were defeated. The English government took active measures to uproot the insurrection. Jails and castles were crowded with prisoners, and many honest folk were carried away to prison who had had no hand in the affair. This was the case with father. Because of information given through spite, the factor of the town whose great pride was hurt at being defeated in a law suit by my father, worked out his vengeance by reporting him a rebel. Father was taken from his business and imprisoned in Sterling Castle until the judges should arrive to try him. They came in nine weeks. Beard and Hardy were tried, hanged and beheaded, and a great many rebels were banished to botany Bay. Father was released as no one appeared to testify against him.

"But a wee lad, I remember the day he came home. Crowds of people went to greet him. Mother took me by the hand, and we met him on the Burn's Green outside town. Father had often talked of going to America, but after this experience he, wrathful and indignant, told mother he would go if he had to turn sailor and work his passage across. Before being dragged again from his home and business out of spite, with no chance of redress, he would go where he could enjoy liberty and justice. And so he left the land of his forefathers, and the hand of the Lord was over him as we have seen since.

"Father, (Robert Sr.), with brother William and sister Mary emigrated to Canada in the spring of 1822. Mother, sister Janet, Robert and I remained behind, expecting to follow the ensuing spring.

No report came but what would tend to discourage mother. Nevertheless, she sold out all remaining possessions and started for America.

"We got as far as Glasgow when mother's sisters, Lishman and Ann, overtook us with a letter from father. It had been written after they had crossed the ocean, in safety. It gave an account of Mary's sickness aboard ship when she had nearly died of smallpox. But there was no clue to their whereabouts or to the direction they had taken after landing.

"Nevertheless, we took passage on the sailing vessel 'Buckingham,' bound for Quebec. The time of passage was five weeks and three days.

"Nothing more was heard of father or the other members of the family until we arrived at Prescott, above Montreal, where he was waiting to greet us. What a surprise! It was a time and meeting long to be remembered. This was in the spring of 1823. I was nine years of age. Father had heard that the wives of twenty-five Scotchmen had followed their husbands who had left under similar circumstances. He had traveled seventy-two miles on foot to see if we were among them.

"From here we traveled ten miles to the home of a man named Grey where William was working. Arriving at noon, just as the men were coming into dinner, Mrs. Grey asked mother to pick out her son. William had grown very tall in the past year, and his Scotch plaids, besides being small for him were much the worse for wear. His hair protruded through the holes in his cap; his face was sunburned, and when he came up, mother did not know him but chose Thomas Reed for her son. William in turn not knowing of our arrival, passed her by. But when he did recognize her all present burst into tears. I will never forget this joyful meeting. William quit his job and went with us.

"We started for Brockville after dinner and traveled some twenty miles before night. William and father took turns carrying me, a nine-year-old youngster, on their backs. Once or twice mother bore

the burden of my weight when some of the others relieved her of Robert. She carried him most of the time. He was two and one-half years old and not yet weaned.

"We arrived in Dalhousie where sister Mary had remained behind to take care of the place while father came to meet us. Alert and on the watch, she heard us approaching. With her little dog Snap she ran through the woods to meet us. On coming up she burst into tears and returned to the shanty without speaking. Poor little seventeen-year-old Mary! What heartaches, loneliness, and hardships she had borne since she last saw her dear mother and little brother and sister. When we came together, we had another joyful time having been reunited, through the mercy and blessing of God, in a home in the woods of America where we could dwell in liberty and peace with a prospect of plenty. To have a free home of our own in this blessed land was a joy that filled every heart, after the long separation which had been mixed with so many hopes and fears."

The Life of Archibald

Gardner, pgs. 5-8.

(Although this narration is from Archibald I feel that it reveals the times and hardships William went through there in Canada.)

PIONEERING IN CANADA

"This little log cabin, simple as it was, and the small farm near by had not been acquired without a struggle. The Bathurst District was very poor part of the country. It consisted of rocky ridges covered with heavy timber, mostly hemlock, pine, and cedar.

"The company of Scotchmen with whom my father, brother and sister had crossed the ocean, landed in Bathurst District and took up land there, the government giving it free. But it was generally rocky and cold, and a great number of emigrants stayed in their camps, using up what means they had. Some contracted diseases from which they died; others left for the States, while others went to clear their land when their means were almost gone.

"But my father, William, and Mary started from Louark, their camping place, to look for land the day after their arrival. They found it seven miles back in the woods and commenced at once to build a log cabin. Without horses or means of conveyance, all of their luggage was carried on their backs through woods, without a road, through swamps, over logs to their destination. All the provisions and seed for spring planting, potatoes, and everything they used came the same way.

"Once during the winter, father and William were coming home with a backload of provisions. Father sunk deeper into the snow than usual and sat down. It was solid and three feet deep on the level. Father said to William, 'We will take a drink from the canteen.' But when the cork was pulled, the Scotch whiskey was frozen solid. It must have been very cold or the whiskey very weak. Many such incidents have I heard my father tell in a jolly mood.

"All the emigrants that came at that time had hardships to endure past the common privation suffered in new settlements. They were in general inexperienced, could not chop, and had no teams either to log, go to mill, or work their land. They felled trees with the ax, carried rails on their shoulders, moved logs with hand spikes. When a house was to be built, from four to sixteen men, spikes in hand, raised each log, carried it to the building, and placed it in position. Some very large structures, thirty to forty feet long, I have seen constructed in this manner.

"And so my father cleared ten acres and had them in crop the first season. Brother William obtained employment on the Erie Canal to get money to help out. (We do not know where William worked on the canal but to get to Troy on the eastern end he would have had to travel approximately 766 miles on today's roads.) He brought home a yoke of two-year-old steers when he had been in the country about three years. (The Erie canal was completed in 1835.) Father bought his first yoke after four years of hand labor, having already cleared forty acres of heavy timber.

"One winter all the mills froze up on account of a dry fall and hard winter. William went to Bottom's Mill and stayed five days with a backload of grain and then had to return without getting it ground. At that time my father bought a pepper mill for two dollars, and we ground all our flour in it for over a year. I have stuck to it until I was almost sick of living. To my childish mind a grist mill was mankind's greatest boon. But before we got the pepper grinder we lived one entire winter on bitter or winded potatoes which were hard thing for a dog to eat.

"During these hardships my sister Janet, age twelve, took sick with typhus fever. She had complained for months of pains in her side. She got worse, sank into unconsciousness, and never rallied. The night before her passing, those attending her were pouring cold water from a tea kettle onto her head when she said, 'Let me rest. By the middle of the night I will be at the top of the hill.' As she said, at midnight, one night in October, 1824, her spirit took its flight. During all the time she was sick, we could get no flour or meal but obtained a little coarse shorts or fine bran and prepared it for her the best we could. When we tried to get her to eat some, she said, 'Is that for me? Such stuff? But she had no other while she lived.

"After acquiring the cattle we began building roads, and the settlers became better adjusted to conditions. But the Canadian thistle almost ran us out. It came up among the grain, and we were compelled to reap it with mittens or gloves on our hands while cutting it with a cradle. There were no reapers, mowers or threshing machines in those days. Wheat began to rust, the corn froze, and we were forced to eat the bread made from it. I will never forget how I hated it.

"My brother William was married in January, 1829, to Ann Leckie. Robert, his son, was born April 3, 1830; John, on October 24, 1831, and Jane, August 21, 1833, all in Dalhousie, Bathurst District, Canada. But his wife was subject to epilepsy. He had a hard time. He

cleared a farm on the banks of what was called Mud Lake on the small Mississippi, Canada. He worked hard in timber, on heavy stony land. The thistles grew thicker and faster after the trees were cleared off so that the people could not make potash. A good many thought of leaving. This was the case with William.

"But we had good times along with the bad. Hunting was excellent, and we did lots of it. During my visits with William we went out after deer and smaller game which abounded in that region. With the hounds, we chased the deer into the waters of the lake or river and at night stalked them in birch bark canoes. A lantern of bark was fastened to the front of the canoe. It only gave out a forward light. We would paddle up noiselessly until we heard the deer walking in the water. The candle in the lantern was then lighted and not seeing anything back of the light, the deer were fascinated with it. In this way we could get within a few feet of them and had no trouble shooting or even killing them with clubs.

"The 'still hunt' was best after a light snow or when the deep snow was crusted over. With old Watch, the hound, we would go into the woods and kill deer, sometimes two or three a day, which had sunk through the crust of the snow. William was a keen hunter, and we were always supplied with plenty of fresh game; deer, ducks, partridges, geese, etc."

The Life of Archibald Gardner, pgs. 9-11.

SEEK A NEW HOME

"We decided to try our fortunes out farther west. After I had left for home to spend the winter of 1834 and 1835, William and his wife and three children started late in the fall for the new location, five hundred miles west. I followed early next spring, leaving Dalhousie which had been my youthful home for twelve years. Boarding a steamboat at Brockville, I sailed up the St. Lawrence River for some distance then traveled northward on foot all through that section, seeking suitable land. I procured five hundred acres at soldier's rights for fifty cents per acre in Warwick, District of Canada, thirty

miles east of Port Sarnia and thirty-five miles west of New London. The
Life of Archibald Gardner, p. 12.

"William and I worked together the summer of 1835 and raised corn, enough for breadstuff for the coming winter. That fall father and mother and the rest of the family joined us. We were now located in Warwick near the lower end of Lake Huron. Of the five hundred acres I had secured, I gave one hundred to William, two hundred to father and kept two hundred for myself. The Life of Archibald Gardner, p. 13.

"We Gardners felt the need of a church. So we met together and built one in a day and held services the same night. The following poem was written in 1839 -- Brooke township, Canada, and describes how it was done."

A GARDNER CHURCH

The morning came, I was not idle.
I caught my steed, and spanned my bridle.
And four white feet, in swift succession
Soon brought me to the Sixth Concession.
The sun was gliding all creation,
The songsters warbling adoration,
No note to me was half so cheering
As that I heard in Gardner's clearing.

The busy din of axes bounding;
Chips were flying, woods resounding,
Drawing, sawing, shingle making,
Each one busy, no one speaking,
Corner men were busy fitting,
working standing, working sitting,
Hands beneath, in full enjoyment
with skids and handspikes in employment.

The walls were raised, the roof erected,
In quicker time than we expected.
each man to shingle, took his station

While hammers smacked in operation..
Next came the moments for devotion.
When every hand suspended motion.
We sang and prayed and parted praising
"God bless the friends of Gardner's raising."

AUTHOR UNKNOWN

The Life of Archibald Gardner, p. 18.

"At this time my brother William was clearing land in Warwick. It was good land but heavy with timber and back in the woods a long way from the old settlement and from navigation. Their little family consisted of three children born in Dalhousie and William in Warwick. but brother William could not work. His wife's health had become so bad that she had to be watched constantly. Already she had, in an epileptic seizure, fallen into the flames of the open fireplace and burned her hand to a cinder and the flesh off her throat. Her face was dreadfully disfigured and her mind gone. William was tender and kind and took the best care of her he could, but he was poor and in a new country and nothing to subsist on but the earnings from the labor of his own hands.

Her father wrote to him to bring her to Dalhousie as she had three sisters who would care for her until her own children grew old enough to take that responsibility.

Poor William, carrying his baby and assisting his unfortunate wife, they walked the five hundred miles back to her parents' abode. That was a sad home coming.

"One day Ann slipped out of the house and ran into the woods where a large kettle of boiling water was on an open fire. (They were probably preparing to butcher hogs or make soap which was a necessary part of the frontier life.) She leaned over, peered into it, took a fit and fell in. So dreadfully scalded was she that death claimed her in a few days. Her baby William was left with the grandparents. They raised him to manhood and he in turn was a blessing to them, caring for them in their old age. After their passing, he went

west to Warwick, Ontario, and secured the land his father had left when he went to Utah.

From Jane Gardner Bradford's diary: (Jane was William's daughter.)

"Then father came home having left mother and the baby with her folks for a while, until he got things more comfortable for her (she was in very poor health). But she died there and we never saw her again. Poor mother! How sad her fate! What a tragic end! And her unhappy little ones. I think the saddest misfortune that can come to children is to lose their mother.

One of the first things I can remember is being carried to Aunt Mary's about a mile away. We had to cross a big creek. How the water frightened me! How lonely I was, for Aunt Mary had no children at that time. Father thought to leave me with her for a while; but I was so desolate. Every time the boys came I cried to go home with them. Two or three times I wandered off and tried to find our abode by myself. So Aunt Mary sent me to father, fearing I would get lost in the woods. I can well remember the feeling of disappointment at not seeing my dear mother when I arrive.

"Father was very religious. He belonged to the Methodist church. He taught us children to read the Bible and we devoted much time to it. We could repeat all the books of the Bible, both the Old and New Testament, the Ten Commandments, the Lord's Prayer, and many passages of Scripture besides a good many hymns -- all before I was seven years old.

"The nearest town was thirty miles. When father went to market he stayed over night and so sent me to be cared for by Grandmother Gardner until he returned. I suppose we got along as well as children generally do without a mother. We were blessed with a good kind father whose trials were greater than we knew.

"I did not go to school. There was none any where near where we lived. How I longed to read before I was able to! But I mastered the art while still quite young.

"Grandfather Gardner had an old bookcase full of books up in the garret. My brother used to bring them home. One after another was diligently studied. We became the best readers in all the country round. I do not remember father having any books other than the Bible and Hymn Book. When I was about seven years old my father married again."

We return to Archibald's diary:

"William, my brother, later married Janet Livingston, my wife's sister, and raised a large family. His son Robert was thrown from a horse in the spring of 1845 and died about three months later. He was a faithful Latter-day Saint, a noble boy, fifteen years of age at the time of his death. He lies buried in a lonely spot just northeast of his old Canadian home. Fifty years later his half-brother Neil L., while on a mission to Canada, stood over the mound that marked Robert's resting place. Although the home had changed hands several times, the sacred spot had been respected throughout the years." The

Life of Archibald Gardner, pgs. 22-24.

IN THE FIELD OF ATHLETICS

The Gardner brothers excelled in feats of strength and skill. William was far famed as a wrestler and "scrapper" in Canada and after he came West. He vanquished friends and foes. Even when advanced in years and in failing health he could not resist a challenge.

A certain neighbor was warned to keep his cattle out of William's field. They had broken in and damaged his crops repeatedly. One day William told him in no uncertain terms not to let it happen again.

The man, incensed at the calling down, said: "If you weren't so far along in years you would eat those words."

"Is that so?" retorted William. "Don't let that hinder you." and he pulled off his coat. The man made a quick exit.

Archibald also, loved contests of brawn and brain. He was five feet ten inches tall, broad of shoulder, and in his prime weighed two hundred twenty pounds. Though large of stature he was very agile and like Longfellow's village blacksmith "the muscles of his brawny arms were strong as iron bands."

From early days in Canada he excelled in the use of the ax. A Canadian neighbor, John Hamilton, one day was proudly proclaiming his dexterity with the implement.

"I can out chop you with one hand." said Archie.

"Ha! Ha!" said Hamilton, "let's see you do it."

They selected trees of the same size and kind and went to work. Hamilton grasped his ax in both hands and smote with might and main. Archie took his in one hand and with expert and telling blows brought his tree down first. John Hamilton is responsible for this story.

Stick-pulling was another of Archie's specialties. The contestants sat on the floor facing each other. With the soles of his feet braced against those of his antagonist each took hold of a common rod or stick and endeavored to pull the other up. Many a woman's broom stick suffered fatality in those days. The Life of Archibald Gardner, pgs.

135-136.

The story has it that William was in a group of men discussing feats of strength. One of the men said he could do this or that better than any other man. Another said he was stronger.

William entered the conversation saying, "I'll bet you I can pull a twenty penny nail out of a two inch plank with my bare hands."

"We bet that you can't do it, prove it." challenged the group.

A plank was procured and the spike was driven just through the plank. "There's the nail now pull it out."

William reached to the nail, bent the nail over to give him some leverage and proceeded to turn the nail back and forth while pulling pressure outward soon the nail loosened and came out.

The group said, "Oh, we could have done it that way."

"But you didn't think of it." replied William as he collected his bets.

RECEIVING THE GOSPEL

What is the Gospel of Jesus Christ? It is the plan of salvation. It embraces all of the laws, principles, doctrines, rites, ordinances, acts, powers, authorities, and keys necessary to save and exalt men in the highest heaven hereafter. It is the covenant of salvation which the Lord makes with men on earth. Literally, gospel means good tidings from God or God-story. Thus it is the glad tidings or good news concerning Christ, his atonement, the establishment of his earthly kingdom, and a possible future inheritance in his celestial presence. (Mormon Doctrine p. 331)

We have been reading about William's life up to this time.

In 1843, when Elder John Borrowman, a Latter-day Saint Missionary, came and explained the Gospel. William was told the story of God's dealings with the Nephite people of the Book of Mormon's time here on the western hemisphere. William could see how similar his life was to theirs and felt that he had experienced some of the trials of Job, Lehi, and Nephi.

William's Grandfather, William, being an Elder in the Presbyterian Church and a very strict-living man, saw that the Gardner Clan knew their available scriptures. William had studied the Scriptures in his possession, now to receive another book which told of God's dealings with the people on the western hemisphere and they

had a PROPHET chosen by God to guide them on the path of righteousness.

"Why shouldn't we," William thought, "have a prophet to guide us now?"

William, from his studies, also, realized that an Apostacy had taken place in the previous dispensations and many individuals were trying to return too the church, that Christ had established, but there were contentions among them and new denominations were springing up.

Why? ***No Prophet chosen of God to lead them.***

Now, Elder Borrowman has come telling us of this latter-day Prophet, with the priesthood, coming forth in this dispensation, the restoration of the Gospel of Jesus Christ and now the Gospel was again being spread to the world by the missionaries. Yet, William had his free agency to make his choice.

William and his family readily accepted the message and were the first of the Gardner Clan to be baptized and confirmed members of the Church of Jesus Christ of Latter-day Saints in the Warwick area.

Also, William received the priesthood.

William's feelings about his conversion were not recorded but we do have his brother, Robert's testimony.

"Robert says of his initiation into the church: 'We went about a mile and a half into the woods to find a suitable stream. We cut a hole through ice eighteen inches thick. My brother, William baptized me. While under the water, though only a second (it seemed a minute) a bright light shone around my head and my body glowed with warmth. I was confirmed while sitting on a log beside the stream, under the hands of Samuel Bolton and brother William, Bolton being mouth.

"I cannot describe my feelings at the time and for a long time afterwards. I felt like a little child and was very careful of what I thought or said or did lest I might offend my Father

in Heaven. Reading the Scriptures and secret prayer occupied my leisure time. I kept a pocket Testament constantly with me. When something on a page impressed me supporting Mormonism, I turned down a corner. Soon I could hardly find a desired passage. I had nearly all the pages turned down. I had no trouble believing the Book of Mormon. Every time I took the book to read I had a burning testimony in my bosom of its truthfulness. When I came to the passage where those who read the volume with a prayerful heart were promised a testimony of its truthfulness, there was no room for doubt. Everything was plain to me. I thought I had only to tell my neighbors and they would believe it also. But how mistaken I was. With but a few exception, I found I was "casting pearls before swine." (The

Life of Archibald Gardner, p. 25.)

Archibald says: "I heard the Gospel for the first time in the township of Warwick in the month of March, 1845, from Elder John Borrowman. I was on a visit to Robert's home at the time. It had a familiar ring and I knew from the first that it was true. I made reasonable investigation to reassure myself and with an honest heart was baptized in April, 1845. Sister Mary and husband Roger Luckman were baptized October 21, 1848. Five days after my initiation into the Church Robert and I were ordained Elders. Certificate of membership and authorization to preach the Gospel including commendation of worthy character, reads as follow:

"To whom it may concern: This certifies that Archibald Gardner has been received into the Church of Jesus Christ of Latter-day Saints, (organized on the sixth of April in the year of our Lord one thousand eight hundred and thirty) and has been ordained as Elder according to the rules and regulations of the Church. He is duly authorized to preach the gospel agreeable to the authority of that office and from the satisfactory evidence which we have of his moral character and his zeal for the cause of righteousness and diligent desire to persuade men to forsake evil and embrace the truth. We confidently recommend him to all candid and upright people as a worthy member of society. We therefore, in the name and by the authority of this church, grant unto this our worthy brother in the Lord, this letter of commendation as a proof of our fellowship and esteem, praying for his success and prosperity in our Redeemer's Cause. Given by direction of a conference of the Elders of

said Church assembled in Warwick, Canada West the 5th day of April in the year of our Lord one thousand eight hundred and forty five.

John Borrowman

} Elders'

William Gardner

(From the photo of this document and the signatures, William possessed a very legible handwriting ability.)

"My mother, Margaret Calinder Gardner, had belonged to the Methodist Church but believed the Gospel at once and whole heartedly, after hearing it. She had always taught us children faith in God and Jesus Christ and to search the Scriptures. Not long after contacting the new faith she became desperately ill, so ill that her life was despaired of. She insisted on being baptized.

The neighbors said, 'If you put her in the water we will have you tried for murder as she will surely die.'

Nevertheless, we bundled her up, and tucked her into a sleigh, and drove her two miles to the place appointed. Here a hole was cut in the ice and she was baptized in the presence of a crowd of doubters who had come to witness her demise. She was taken home. Her bed was prepared but she said, 'No, I do not need to go to bed. I am quite well.' And she was.

One man had declared, 'If she does not die the night of her baptism I will become a Mormon the next day.'

But the next day she met him near the place where he had made the statement. He looked at her as if he had seen a ghost, nodded but did not speak. She was on her way, afoot, to her daughter's. He never joined the Church.

A branch of the Church consisting of twenty-five members was organized by John Borrowman with brother William as Presiding Elder and clerk." (The Life of Archibald Gardner, p. 26-27)

ANOTHER MIGRATION

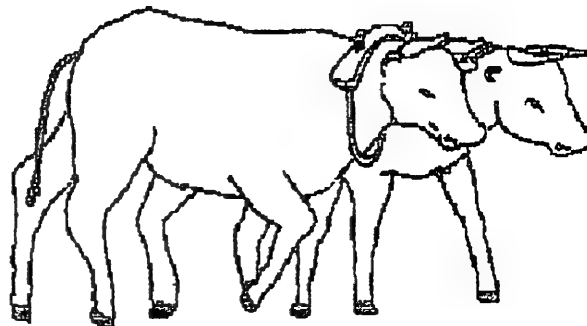
As we continue to read this story we find some discrepancies, Jane in her diary states the runaway of the horses occurred on the second day of their trip to Nauvoo. While in another article the runaway took place when they were on their way to Salt Lake Valley. No one recorded that there were two runaways.

Again from Jane Gardner Bradford's diary:

"We left our home in Canada to gather with the Saints, on the last day of March, 1846. The second day of our journey the horses ran away. They smashed things up, nearly frightened us to death, but fortunately no one was injured. It took a month to get to Nauvoo. We crossed the Mississippi the first day of May and camped on the west bank. There brother John had the measles. Remained there two or three weeks then traveled till we came to a town called Farmington on the Des Moines River. Crossing, we camped near a town called Bonaparte. Here I had the measles. During the week we tarried, we finished buying for our outfits. The journey across the state of Iowa was slow and trying and made under great difficulties. Remaining at Council Bluffs until after the Mormon Battalion were on their way to Mexico, we with many others crossed the Missouri River.

When William, my father, maneuvered his team and wagon onto the ferryboat, one yoke of wild steers jumped into the river with the yoke still holding them together and started back. One steer swam faster than the other and they circled round and round, all the time getting nearer the middle of the stream. Then father, without taking off his boots or clothing, plunged into the river after the animals, and grasping the tail of the fastest swimmer, held him back. This headed them towards shore and so they were saved.

"We camped on quite a high hill for several weeks. At this time I learned to knit



from some of the girls in camp. It was here dear baby sister Janet, age fourteen months, died and was buried along with so many others.

"Shortly after this we moved down on a kind of flat and spent the winter. So the place got the name Winter Quarters. That season was long and bleak and bitter. We suffered from cold and hunger most of us from sickness. Some were very ill, father worst of all. He came nearly dying. Mother found a doctor whose ministrations helped him and he recovered.

(The Life of Archibald Gardner, p. 33-34.)

From the history of Janet Livingston Gardner, William's wife, as remembered by Mary Ellen Gardner, Neil's wife and Margaret A. Gardner, Daughter of Neil - 1936

Janet and William had three children, Margaret, Neil, and Janet, and William's children, Jane and John. Little Janet was only eighteen months old when she became ill with the disease called scurvy, and passed away. She was buried in Winter Quarters, Iowa. In the early spring her little boy, Neil, took sick with scurvy. She was almost frantic. She had lost one child with this terrible disease and to have another one come down with it, was almost too much.

One day she heard a rumor that a peddler was coming into camp with a few potatoes. She knew this was the only thing that would save him, to get some fresh vegetables for him. However, she reasoned, "If I wait until he comes into camp I probably will not be able to get any. There are so many who need these few potatoes." Therefore, with her baby in her arms she walked out of camp to meet the peddler. He was not allowed to sell very many to each person but she bought what she could and walked back to camp. She fed Neil, this little two-year old, every bit of these potatoes which cured him.

After having had all of this trouble, William took sick with some kind of disease which turned his legs black above his knees. He lay sick until it was time for them to move on.

They had two teams, one an ox team and the other horses. Janet was driving the horses and William drove the oxen. Janet had the four children with her in her wagon. The

children were Jane and John, her stepchildren, and Margaret and Neil, her own children. One day while traveling west on the plains they came to a creek of water and as it was rather a long distance to the next water, William decided to give the horses and oxen a drink. William took the bits out of the horses' mouths so they could drink better. Something scared the horses and they bolted. Janet and the children were still in the wagon, Janet had laid the lines down which fell down between the horses as they started to run. They turned on to a turn-pike road. This road was narrow with deep gullies on either side.

Janet thought, "If I can get hold of the lines I can stop them." She carefully climbed out of the wagon, although it was very bumpy she managed to get hold of the lines and return to the wagon. Her heart nearly stopped as she braced herself to pull on the lines to stop the horses. The bits were out of the horses' mouths. At last something loosened on the wagon's tongue and the tongue dropped sticking into the ground and broke, but the jolt stopped the horses.



William had followed on foot as there were no other horse to ride. He unhitched the horses and found a pole to use for a tongue. The tongue which ran into the ground and broke was never pulled out. Janet always said, "The Lord saved me and my children."

Once on the journey west, William killed a buffalo and divided it among the rest. He was the first to kill a buffalo.

It took them just one hundred days to make the journey from Winter Quarters to Salt Lake Valley. They arrived the first day of October, 1847 and paused at the mouth of Emigration Canyon to gaze at the valley in view; a desolate valley -- their future home. Then drove on. Most of the Gardners settled at the Warm Springs area, near where the old St. Mark's Hospital was. Except William. (Here we have two stories of what took place when William arrived in the valley.)

(1) When William came into the valley, he took a notion not to stay with the camp and drove about 40 miles north up the valley to the mouth of Weber River Canyon. He and Adolphus Babcock took their families. It was right in the Indian country and the High Council took action on them and sent the Marshall after them and brought them back. William camped with the rest of the Gardners and helped on the saw mill.

(2) They arrived in the valley of Salt Lake on October 1, 1847 and camped on Pioneer Square for about a week when William got acquainted with a mountaineer named Goodyear, who had a fort on the Weber River where Ogden is now. He was a white man and had a squaw for a wife.

He told William if he would move up there he would help him get something to live on for the winter, for which he could pay him back in work. He built a log house and were fixed quite comfortable for the winter. There was splendid food for the stock and all was going well. However, ten men from the body of the church were sent to bring them back to Salt Lake.

"It is against the orders," they said, "to move away from the body of Saints."

They moved back and camped by the warm springs, built a wickiup and lived there until sometime in February. It would have been all right for them to have stayed for they found later that it was not against church orders. Shortly after the men in charge, or officers, bought this fort and many families moved up there. Too good a break for a thrifty man like William to keep. They could have done far better by staying, for Ogden is a wonderful place now and they were located in a wonderful spot.

Granddaughter Janet Edna Gardner Finlayson Hogan, -1955.

Arriving so late in the season there was no time nor material to build homes, so for the first winter their wagons became their home. The animals were turned out on the range to eat and they were settled for the winter.

All the seed that was for planting was locked up for fear the people would get to hungry and eat the seed during the winter. They were all put on rations to stretch the food supply that it would last the winter. Janet still worried about having enough food for her little children. When William decided to look for more food and supplies, she had full responsibility of getting food for them. One neighbor offered to give her whey if she would come for it. She walked every morning to his place and got the whey. By mixing this with a

little of her rations she made a gravy that was a little more strengthening than the plain rations.

TRIP TO SEVIER THEN UP PROVO RIVER

William realized how short food and other supplies were and knew that something had to be done. He decided to go to Southern California.

In February 1848, William and his son, John, started for California with two horses and a mule. At the Sevier river they met a mountaineer named Baker.

"It is impossible for you to get through," Baker said, "because the Indians are hostile, I think it would be much better plan if you went east."

"Which way do you suggest?" asked William.

"You can reach Fort Bridger by going up Provo canyon."

"That sounds good to me,"

William said, "and we'll be able to see new areas which can be used for communities."

William thanked Baker for his advice, said their goodbyes, and started back to the Provo river and followed it up through Provo Canyon, the real beginning of their trip to Missouri. He had to have food and supplies for his family, whether from California or Missouri. So they went East hoping to find work and still thinking it will leave more food for the family they left behind, (at least two less mouths to eat).



The weather had been mild but as they approached Fort Bridger a cold winter storm struck with a flurry, then extreme cold settled in. They remained in Fort Bridger until spring.

While at Fort Bridger their two horses were stolen. Spring arrived and they continued their journey East, walking all the way, taking turns leading the mule. They had some terrible times as they crossed the plains.

As they made their way along the Platt River, William remembered that his brother, Robert, had buried a son who had been run over by an ox-team and watch for signs of the grave. William located the grave and found that wolves had dug into the grave and scattered the bones. William re-buried the bones before going on.

The weather during the winter had not improved the wagon trail. At one time they had to swim the Platt River while the ice was floating thick in the water. Some streams, they waded through, the water was up to their necks. For several days at a time they could get nothing to eat but rose bush berries, then William killed a wolf, then some more wolves and they got along pretty well after that.

Although hardships and difficulties beset their way, they reached their destination at last and obtained employment in a packing plant, and stayed nearly two years. They boarded at the home of Mr. Parks, the father of Aunt Jane Gardner.

William bought some horses and a wagon, then loaded the wagon with provisions and returned to the Salt Lake Valley with another wagon train of immigrants. William found his family living in Millcreek with the rest of the Gardners.

(Now back to Janet and some of her problems while William was gone.)

In the spring of 1848 Janet planted a half acre of wheat for her food supply the next year. She guarded it and worked with it all summer because it meant more food for the family in the coming winter. But during the summer the crickets started to devour this little patch of wheat. When she saw it being stripped she said, "Will my little family have to starve through another winter?"



Should have
been crickets
and Seagulls.
Now Removed

But the seagulls flew in and saved this little patch. As they did for so many other patches in the valley. Yes, more food was available the next winter.

During the first winter while William was away, Janet and the family lived with his parents and Robert's family. William's parents were not very strong and Janet did everything she could to help them. Robert took charge of things and helped the families survive.

In June of 1848, Janet gave birth to another son, Duncan.

William was gone about two years and during this time he had never written nor sent word to his family because mailing facilities were so poor they could not get word back and forth. When he returned Duncan was seventeen months old.

Although William had not written home, of course, when he returned he did give a verbal report of his activities and of the new country he had seen.

When William came back to Utah he had enough money to build a home in Cottonwood but he felt he did not have enough land for his boys. While they lived in Cottonwood their family increased by three more boys, Archie, Brigham, and Heber. Archie died in Cottonwood when he was a baby.

President Brigham Young heard of William's trip up the Provo River and in 1852 asked, "William, will you lead an exploration party consisting of your brothers Robert, and Archibald, and James Mangum, Joseph Adair, and James Craig on a trip up the Weber River to its source, thence over to the headwaters of the Provo River and follow it to its end at Utah Lake? The object of this trip is to explore the country, ascertain its resources in timber and grazing lands and take note of anything that can prove serviceable to incoming pioneers."



William accepted the challenge.

A detailed report was written about the river and canyon. One of the valleys on the Provo river that was described in detail, was later named Heber. The river could be used for floating logs and how a road could easily be constructed through the Provo canyon, except near the mouth of the canyon where the greatest construction problem would be encountered, the mountain came very close to the river.

Later wide-eyed children listened to their various trials and tales of that memorable jaunt. Dens of rattlesnakes and other reptiles had been encountered. The beaver at work was described. They had noted evidence of his skill all along the river course. And old Bruin, the brown bear, had peered through the pines at them. Yes, they had some very good stories and it was not only the children who listened.

CACHE VALLEY MOVE

The rumor floating around Salt Lake Valley was that Wellsville in Cache Valley had very fertile soil and was a wonderful place to live. This was a great opportunity to get more land, William moved the family to Cache Valley. There they had a good home and made a good living. A son, Jedediah was born in Wellsville and he, a baby, also died there.

One year William spent the summer helping to lay out bridges, roads and helping in a general way for the benefit of the community. They lived six or seven years here and did prosper.

John, William's son, married and left Cache Valley. He moved to Cottonwood in Salt Lake Valley to make his home. The winters had changed from mild to more severe and communication with the people in Salt Lake Valley and from the other valleys were very poor during the winter.

John had not heard from his father for a long time and he became worried over him. He decided to go see his father and started out riding his horse. He got along very well and started to go up through the canyon. There he met some people in Boxelder Canyon, or what is now known as Sardine Canyon, and they told him to stop.

"You can not get through because of the deep snow."

John, like many of the stubborn Scots, would not turn back. He was so concerned for his father. He struggled on and when he got within a half mile or so from William's home. Tired from his struggle against the snow and cold, he sat down to rest.

It is not known how William heard that John had been seen coming toward Cache Valley and started a search for him. With the help of good neighbors day after day they looked and hunted for John. Then the whole community came out to help and William, although he was almost exhausted, would not give up the search.

One party with William and his son Neil, went out to search again. They had traveled about a half mile when one of the men looked to the side of the road and said, "There's John now." They all turned and looked in that direction but they could not see him.

The man said, "I know it was John standing there." They turned their search in that direction. They had to climb over the little hill or bluff and there was John sitting, frozen to death. It was impossible for anyone to see him from the trail.

At that time the wild animals were so hungry that they would eat almost anything before it was hardly dead. But John had been there for almost a week and the wild animals had detoured around his body. It seemed as if John had guarded his body until it was found.

John must have fallen asleep because he was sitting in a resting position, frozen to death.

There is no information as to what became of John's horse.

John, frozen so stiff he could not be straighten out. They carried him home, where Neil and his father spent the whole night thawing out the body. Janet made his clothes out of common muslin and although John was a stepson she loved him very much and with every stitch she put in, she shed a tear. William made a coffin of cedar posts and buried him in Cache Valley.

John's wife, Elizabeth, was unable to attend the funeral. He left one daughter, Emerine.

When William moved back to Cottonwood he wanted to bring John's body to the Salt Lake Cemetery.

William returned to Wellsville to transport John's body to the cemetery, but was unable to locate the grave.

THE CALIFORNIA MOVE

What causes a married man to sell his home and move?

The reason maybe for health, the desire to obtain a better living, or to obtain better land that he may live more comfortable.

Stories were coming out of California about gold and silver, and large acreage of fertile soil available. Suddenly William had the desire to take his families there. Many groups or companies were being formed to travel together and William with his families joined them. They did not go for gold and riches but they went because William thought they would be able to raise better crops. Neil, my grandpa, was fourteen then.

Janet did not want to go. She had always liked Cottonwood and her desires were to return there. But William thought it would be much better for his family of boys.

They left their only daughter, Margaret, who had married Robert B. Hill in Cache Valley.

Every night during that long journey Janet took her baby, Henry, out from the company -- kneeled down and prayed that she would be able to live long enough to take her family back to Utah to again live among the Mormons.

In the early days of this dispensation, as part of the promised restitution of all things, the Lord revealed the principle of Plural marriage to the Prophet. The Prophet and various leading brethren were commanded to enter into the practice, which they did in all virtue and purity of heart despite the consequent animosity and prejudices of worldly people. (Mormon Doctrine

p. 578)

William desired to live and practice all the principles of the Church and when he was selected to participate he married Mary Smith while they were still living in Cottonwood. William and Mary had two children, James born 8 Feb 1859 and Thomas Jerome born Mar

1861. William had taken her when they moved to Cache Valley with the family and of course, on this moved to California.

When Mary arrived in California, they found that she could not live with William because plural marriage was not allowed to be practiced in that State. She left her two little boys with Janet and went out to work. Her little boy, Thomas Jerome, died the fall of 1865 after they arrived in California.

Mary Smith became interested in another man and therefore, divorced William.

Mary married this man before William and family left California. Jim did not want to stay with his mother and returned to Utah with his father.

When they arrived in California William bought a farm on the Stanislaus River near Stockton. Here Althea was born. In about seven years, William became quite wealthy.

William came in the house one day and to Janet said, "I am going to sell out and go back to Utah."

Janet said, "I was so thankful and contented when he made that statement and rather surprised, however, I asked, "William, why have you decided to go home?"

"My religion and nothing else," he said, "I'm getting too wealthy and I'm afraid my faith will not be strong enough to resist the temptations that come with wealth."

As soon as they could get their business affairs straightened up they returned to Utah. They went to West Jordan first and stayed with Margaret and Archibald for sometime. William bought a home in Cottonwood, paying a very high price but Janet's prayers had been answered.

After settling in their home in Cottonwood, William's health began to fail. He had never fully recovered his strength from that illness in Winter Quarters and it was the reoccurrence of the illness that finally proved fatal. They lived in this home for about twenty years. The last two years of his life were spent in a chair and Janet waited on him hand and foot. His appetite was so poor that it was hard for her to find anything he liked to eat. For awhile she killed a little pigeon every day because he'd eat them. He never gave her a cross word although he suffered much pain and was an invalid for so long.

William Gardner died 12 January 1880 in Big Cottonwood, Salt Lake County, Utah and was buried in the Cottonwood Cemetery Murray, Utah.

William in his three marriages had sixteen children.

In 1893 William's son, William, from Sarnia, Canada, who was left with his Leckie Grandparents visited his folks at West Jordan. He's a very fine man and enjoyed being with his relatives. He was present at Aunt Margaret's funeral. (The Life Of Archibald Gardner p.127.)

Archibald in a letter to his son, Reuben, said, "I would have been glad to have seen my nephew, William, from Canada. The last time I saw him was when his father and mother started on foot to Dalhousie where his grandfather lived, five hundred miles away. He was then just a babe in his father's arms." (The Life of Archibald Gardner p. 125.)

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In a letter from Marilyn Gardiner Millman she said, "I understand from my Aunt Aline McGeady, who still lives in Sarnia, that William put the 'i' in his surname when he moved into Sarnia area so that, without the Leckie connection it would be hard to trace." This is the son that William left with the Leckies.

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In the life story of one of his sons, Heber Kimball L. Gardner, written by daughters, Janet Edna Gardner Finlayson Hogan and Genevieve Gardner Hogan, I found an interesting bit of information when they were traveling to California. (On page 561 of The Family of NEIL LIVINGSTON &

JANET McNAIR we find.)

...William and his family left for California. They were quite well off, but he sold his farm and [purchased] everything that he needed for the journey. Quite a number of families went to California with them. They had to cross the Humbolt river. It was so deep and the banks were so straight up and down that they could not ford it, so chains were stretched from one side to the other, strong willows were laid across the chains, and the wagons were then pulled over by hand while the horses and cattle swam. The river was not very wide.

The journey was not easy for they met up with many problems which they had to solve. It took a long time to get to California in those days. They would average around

thirty miles a day. They traveled during the day and camped at night, placing their wagons in a circle as did the pioneers.

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As my wife and I were returning from Utah to California in August of 1992 we stopped at a rest stop where we saw this sign.

FORTY MILE DESERT

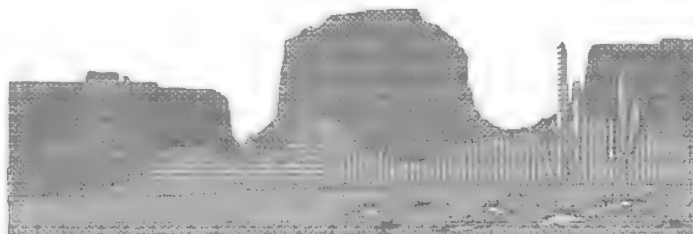
The 40 mile desert beginning here, is a barren stretch of waterless Alkali Wasteland it was the most dreaded section of the California emigrant trail if possible it was traveled by night because of the great heat.

The route first traveled by Walker-Chiles party in 1843 with the first wagon train regardless of its horrors it

became the accepted route, as it split five miles southwest of here into the two main trails to California — The Carson River and Truckee River routes.

Starvation for men and animals stalked every mile. A survey made in 1850 showed these appalling statistics --- 1061 dead mules, almost 5,000 Horses, 3750 Cattle and 953 graves. The then value of personal property loss was set at \$1,000,000.

The heaviest traffic came from 1849 to 1869 it was still used after completion of the Central Pacific Railroad in 1869.



This is not exactly how this desert looked but it is a desert.

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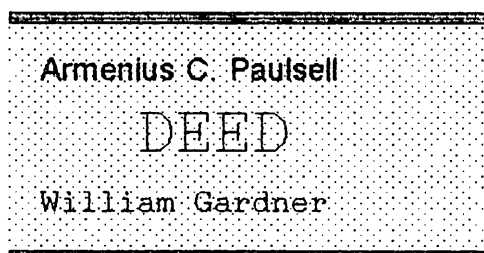
I believe William and families traveled this route in 1861 to California because he bought some property in the County of San Joaquin on 24 Nov 1863 and sold some property also in the County of San Joaquin on 3 Oct 1866 and returned to Utah before 1868. This makes me believe that he traveled this route in both directions. I am enclosing this to let us know what some of the conditions they had to travel through. Even today the water's hauled into the rest stop and the travelers are asked to be conservative. Today it's hard for us (in our imagination) to know and feel how they traveled. They were lucky to make thirty miles in a day and we made that in a half hour.

[] [] [] [] []

There has been a bit of confusion as to where Alatheia and Archibald the children of William and Janet were buried, many thought that they were buried in the Murray City Cemetery. A search of the Murray cemetery records did not reveal their burial there.

When a new monument was to be place in the Salt Lake Cemetery for the Gardner's plot, a search of the records was made to find who was buried in the plot. It showed that Archibald born 28 Oct 1850 and died 11 Aug 1852 and Alatheia born 4 Feb 1862 - died 9 Nov 1868 were buried there and not in the Murray City Cemetery as many believed. The young children that were buried in the Murray City Cemetery were grandchildren of William and Janet.

[] [] [] [] []



This indenture made the twenty-fourth day of November in the year of our Lord one thousand . eight hundred and sixty three. Between Armenius C. Paulsell of the county of San Joaquin and State of California party of the first part and William Gardner of the County and State aforesaid party of the second part Witnesseth.

That the said party of the first part for and in consideration of the sum of Eighty Dollars lawful money of the United States of America, to him in hand paid by the said party of the

second part at or before the ensealing and delivery of these presents the receipt whereof is hereby acknowledged has remised released and quit claimed and by these presents does remise release and quit claim unto the said party of the second part and to his heirs and assigns forever. All the following described piece of parcel of land, lying and being in said County of San Joaquin and State of California known and described as follows to wit: Lot or Traction Number Three (3) in section number nineteen (19) Township Number Two (2) South of Range number Nine (9) East Mount Diablo meridian containing twenty-eight and seventy-two hundredths (28.72) acres more or less. Together with all and singular the tenements hereditaments and appurtenances thereunto belonging or in anywise appertaining and the reversion and reversions remainder and remainders rents issues and profits thereof. And also all the estate right title interest property possession claim and demand whatsoever as well in law as in equity of the said party of the first part of in or to the above described premises and every part and parcel thereof with the appurtenances. To have and to hold all and singular the above mentioned and described premises together with the appurtenances unto the said party of the second part his heirs and assigns forever.

In Witness Whereof, The said party of the first part has hereunto set his hand and seal the day and year first above written. Armenius C. Paulsell (seal)

Signed Sealed and Delivered in the presence of State of California } County of San Joaquin}
On this 24th day of November A.D. One Thousand Eight Hundred and Sixty-three before me John C. Reid a Notary Public in and for said County duly commissioned and sworn personally appeared the within named Armenius C. Paulsell whose name is subscribed to the foregoing Instrument as a party thereto personally known to me to be the individual described in and who executed the said foregoing Instrument and he acknowledged to me that he executed the same freely and voluntarily and for the uses and purposes therein mentioned.

In Witness Whereof I have here unto set my hand and affixed my official Seal the day and year in this Certificate first above written.

Jno C. Reid Notary Public

Recorded at request of Wm Gardner Nov 24th 1863 at 2 o'clk p.m.

William Gardner

DEED

Richard Jones

This Indenture Made the twenty forth day of November in the year of our Lord one thousand eight hundred and sixty-three. Between William Gardner of the county of San Joaquin and State of California party of the first part and Richard Jones of the County and State aforesaid

party of the second part. Witnesseth That the said part of the first part for and in consideration of the sum of Eighty Dollars lawful money of the United States of America to him in hand paid by the said party of the second part at or before the ensealing and delivery of these presents, the receipt whereof is hereby acknowledged. Has remised released and quit claimed and by these presents Does remise release and quit claim unto the said party of the second part and to his heirs and assigns forever All the following piece or parcel of land lying and being in said County of San Joaquin and State of California Known and described as follows to wit: Lot or fraction No. one (1) in South East quarter of Section No. Eighteen (18) in Township No. two (2) South Range No. (9) nine East Mount Diablo Meridian containing twenty-five and 10/100 acres more or less. Together with all and singular the tenements hereditaments and appurtenances thereunto belonging or in anywise appertaining and the reversion and re-reversions remainder and remainders rents issues and profits thereof: And also all the estate right Title interest property possession, claim and demand whatsoever, as well in law as in equity of the said party of the first part of in or to the above described premises and every part and parcel thereof with the appurtenances.

To Have and to Hold All and singular the above mentioned and described premises together with the appurtenances unto the said party of the second part and to his heirs and assign forever.

In Witness Whereof the said party of the first part have hereunto set his hand and seal the day and year first above written.

Signed Sealed and Delivered in the presence of J. C. Jenkins

Jno C. Reid} William Gardner his mark

(seal)

State of California}

County of San Joaquin}

On this 24th day of November A.D.1863 before me John C. Reid a Notary Public in and for said county personally appeared the above named William Gardner who is personally known to me to be the person described in and who executed the annexed Instrument and he acknowledged to me that he executed the same freely and voluntarily for the uses and purposes therein mentioned.

Jno. C. Reid Notary Public

Recorded at request of A. C. Paulsell Nov. 24th 1863 at 47 min past 1 o'clk p.m.

Charles G. Bailey and
William Gardner

DEED

Allen W. Hurlburt

This indenture made this day of October in the year of our Lord One Thousand Eight hundred and Sixty-six between Charles G. Bailey and William Gardner both of San Joaquin County, State of California parties of the first and Allen W. Hurlburt of the County and State aforesaid party of the second part. Witnesseth that the

said parties of the first part for and in consideration of the sum of Two Thousand Dollars lawful money of the United States of America to them in hand paid by the said party of the second part at or before the ensealing and delivery of these presents the receipt whereof is hereby acknowledged have granted, bargained, sold and conveyed and hereby do grant bargain sell and convey unto the said party of the second part and to his heirs and assigns forever All those certain tracks of Land situate, lying and being in the county and state aforesaid and known and designated on the Official Plats of the United States Survey of the Townships hereinafter mentioned as being Tractions numbered One (1) Two (2) Three (3) and Four (4) in Section Nineteen (19) and West half and North East quarter of the North West quarter of said section Nineteen (19) all in Township Two (2) South of Range Nine (9) East, Base and Meridian of Mount Diablo and the South East quarter of the North East quarter of section twenty-four (24) in Township Two (2) South of Range Eight (8) East. Base and Meridian aforesaid, containing three hundred and seventeen 70/100 acres. Also all that tract of Swamp and Overflowed Land Survey No. 467, said County and being all the Swamp Land in section (19) Nineteen township Two (2) South Range nine (9) East, Base and Meridian of Mount Diablo which lies on the North bank of the Stanislaus River and containing Sixty-five 40/100 acres.

Together with all and singular the tenements hereditaments and appurtenances therein to belonging or in anywise appertaining and the reversion and reversions remainder and remainders, rents issue and profits thereof. And also all the estate right interest property, possession claim and demand whatsoever, as well in law as in equity of the said parties of the first part of in and to the above described premises and every part and parcel thereof, with the appurtenances To Have and To Hold, all and singular the above

mentioned and described premises, together with the appurtenances with the said party of the second part and to his heirs and assigned forever.

In Testimony Whereof the said parties of the first part have hereunto set their hands and seals the day and year first herein written.

Signed Sealed and delivered } Charles G. Bailey (seal)

in presents of Jno. W. Webster } William Gardner (seal)

State of Calif } ss

County of San Joaquin }

On this Third day of October in the year of our Lord One Thousand Eight Hundred and Sixty-six before me John W. Webster a Notary Public duly commissioned and qualified in and for the County a fore said, personally appeared Charles G. Bailey and William Gardner who are well and personally known to me to be the same persons who are described in and who executed the within Instrument and the said Charles G. Bailey and William Gardner acknowledged to me that they executed the same freely and voluntarily and for the use and purposes therein mentioned.

In Testimony Whereof I have herewith set my hand and (Notary Seal) affixed my Notarial Seal the day and year in this Certificate first written.

Jno. W. Webster

Notary Public San Joaquin County

Recorded at request of A. W. Hurlburt, Oct 3, 1866. at 30 min past 4 O'clock P.M.

A BRIEF HISTORY OF WILLIAM GARDNER

(Written by his granddaughter, Janet Edna Gardner Finlayson Hogan - 1955.)

William Gardner, son of Robert and Margaret Callinder Gardner, was born January 31, 1803, in Glasgow, Scotland. In the spring of 1823, Robert Gardner, being dissatisfied with the Government of Scotland, decided to go to America and there seek a home for himself and family in the woods of Canada. He took with him his two eldest children, William and Mary, leaving his wife and the three smaller children, Janet, Archibald and Robert, to follow after they had prepared a home for them in the year following. This they did. The mother and children met her husband at Prescott, above Montreal, Canada. After passing through untold hardships the family made a home in Dalhousie, Bathurst, Canada West. This was in 1824.

At that time the family could hardly get enough to subsist upon, living on bran and butter, potatoes and grinding all they had to eat in a pepper mill, for over a year. Canada thistle, late frosts and wheat rust made it a very hard country in which to live. In January 1829, William, the eldest son, was married to a young lady by the name of Ann Leckie, in Dalhousie, Bathurst, Canada, where three children were born to them: Robert, John, and Jane.

In the year 1835, all the family moved to Warwick. William and his wife and three children went with the rest.

It was about this time that their son, William, was born. But William's wife was greatly afflicted with convulsive fits, so much so that William was unable to leave her and go to his work which at that time was clearing the land of heavy timber back in the woods a long distance from neighbors.

All the children were small and under the circumstances he decided to take her and the baby back to visit her parents, five hundred miles to Dalhousie and leave them there until the children were older, or until he could get their place cleared sufficiently to take care of her property and not leave her alone.

Jane, about two years old, was left with her Aunt Mary about a mile away, and the two boys, one five and the other not quite four years old, were left home to take care of themselves. Then William took the baby in his arms and he and his dear wife started out on foot on their journey. They walked all the way. The wife and baby were left and he returned to his other children.

Neither he nor the other children saw her again for she never recovered and one day she fell into a kettle of boiling soap burning her so badly that she died in a few days.

William, the father, was very religious. He was a Methodist and taught his children to read the Bible.

About the year 1840, William Gardner married again. This time he married Janet Livingston, daughter of Neil Livingston and Janet McNair. They were married in Detroit, Michigan. Three children, Margaret, Neil Livingston and Janet were born to them at Warwick County, Kent, Western District, Canada.

Some time in the year 1843, a Latter-day Saint elder by the name of John Borrowman went to Canada on a mission. He preached the gospel to the Gardners and William and his family were converted first and he joined the church in 1843. The entire family was converted and all were baptized except the father, Robert Gardner, Sr., who did not join the church while in Canada.

After the Gardners joined the church the spirit of gathering came upon them and they were determined to join their fortunes with the body of the church. Joseph Smith, the

Prophet, had been cruelly murdered in June the year previous, and the Saints were preparing to move to the West. Twenty-four souls all-told of the Gardner family left Canada in the spring of 1846.

William, with his wife and family, was in this group. They journeyed to Nauvoo where they stopped for three weeks and fitted themselves out and prepared for the move west. Once while on the journey west, William killed a buffalo and divided it among the rest. He was the first to kill a buffalo. They arrived in the valley of Salt Lake on 1 October 1847 and camped on Pioneer Square for about a week when William got acquainted with a mountaineer named Goodyear, who had a fort on the Weber where Ogden is now. He was a white man and had a squaw for a wife.

He told William if he would move up there he would help him get something to live on for the winter, for which he could pay him back in work. He built a log house and were fixed quite comfortable for the winter. There was splendid food for the stock and all was going well. However, ten men from the body of the church were sent to bring them back to Salt Lake. They said it was against the orders to move away from the body of Saints. They moved back and camped by the warm springs, built a wickiup and lived there until some time in February. It would have been all right for them to have stayed for they found later that it was not against church orders. Shortly after the men in charge, or officers, bought this fort and many families moved up there. Too good a break for a thrifty man like William to keep. They could have done far better by staying, for Ogden is a wonderful place now and they were located in a wonderful spot.

In February 1848, William and his son, John, started for California. They got as far as the Sevier and met some mountaineers who told them it was impossible to get through on account of the Indians, so they came back and went up Provo Canyon, starting for Missouri. He had to have food for his family, so they went East hoping to find work and thinking it would leave more food for the family they left behind. They continued their journey East walking all the way. They had terrible times crossing the plains. They had to

swim the Platt River while the ice was floating thick in the water. They could get nothing to eat but rosebush berries for several days, then William killed a wolf and then some more wolves and they got along pretty well after that. They got work at a packing plant and stayed nearly two years. They boarded at Mr. Parks, Aunt Jane Gardner's father's home. They got some horses and wagons and loaded them with provisions and came back with another train of immigrants and found their families up in Millcreek with the rest of the Gardners.

He took his family then and moved down to the State road near what is now (1916) the Progress Power Plant on Big Cottonwood Creek. Here their son, Archibald, was born. They then built a large adobe house back in the field east of State Road, near their home. Here Brigham was born in 1852 and Heber Kimball L. was born here in 1854. This is the old adobe house that Janet longed for later. She loved this home and always remembered it and talked about it. She always regretted that they sold it and moved away. It is a beautiful place now. (1955)

William Gardner married Mary Smith in 1856. He sold the home on State road and moved with all his family to Cache Valley, Wellsville, Utah. Here Jedediah L. and Henry were born, Henry in 1859. James and Thomas, sons of Mary, were born. In the winter of 1858, John, son of William and Ann Leckie, had married Elizabeth Hill, sister of Robert Hill, husband of Margaret Gardner, daughter of William and Janet. John became worried about his father's family who had gone to Wellsville and no word from, so he left his wife here and on horseback left for Wellsville. It was in the winter and very cold. He did not get to his father and they all became alarmed and started to hunt for him. They searched day and night but to no avail. They felt sure he would not be alive when they did find him, but William would not give up. He had traveled so much with John and had gone through so many trying ordeals. He had gone home to rest a little when some of the party found John. He was sitting down by a little spring just south of Wellsville not far from his father's home. He was frozen to death. The word was brought to his father. It was a sad day both for his family and his young wife. He was buried near Wellsville, Utah. A little later, in 1857,

Jedediah L. died and was buried there. William was ordained a Counselor to Bishop Maugham of Wellsville, in 1856.

In 1861, William and family moved to California and bought a home there on the Stanislaus River. Here Althea was born. Janet was dissatisfied with California and prayed every night to come back to Utah and to be able to bring all her family with them. In October of 1866 her prayers were answered and they did return with all the family. Now Althea, Henry, and William, the father died; Althea on 27 November 1869, Henry on 24 December 1884. James died on the Weber 5 July 1879. Thomas died in the fall of 1865 in California. Mary Smith did not come home with the rest. James returned with his father. William was buried 12 January 1880 in what is now Murray City Cemetery, as were the boys. Janet lived on the Cottonwood home until 1902, when she moved to West Jordan with her sons, Heber and Neil, and died 24 February 1904. She was buried beside her husband in the Murray City Cemetery.

"He was a pioneer in very deed."

"He was a leader among men."

"He was a true and faithful Latter-day Saint."

"He was a kind and loving husband and father."

□□□□□

WILLIAM GARDNER - SPIRITUAL PIONEER RECEIVES THE GOSPEL

What is the Gospel of Jesus Christ? It is the plan of salvation. It embraces all of the laws, principles, doctrines, rites, ordinances, acts, powers, authorities, and keys necessary to save and exalt men in the highest heaven hereafter. It is the covenant of salvation which the Lord makes with men on earth. Literally, gospel means good tidings from God or God-story. Thus it is the glad tidings or good news concerning Christ, his atonement, the establishment of his earthly kingdom, and a possible future inheritance in his celestial presence. (Horeon Doctrine p. 331)

How can we gain a testimony of the above mentioned plan of salvation? Each of us must follow these five essential steps to obtain a personal revelation;

1. DESIRE to know - Pay the price of humility. "Blessed are the poor in spirit who come unto me." (3 Nephi 2:3.)

2. PRAY - Pay the price of a broken heart and a contrite spirit. "Blessed are they that mourn for they shall be comforted (with the Holy Ghost). (3 Nephi 12:4.)

3. STUDY - pay the price of sincerity and diligence. "Blessed are they who hunger and thirst after righteousness for they shall be filled with the Holy Ghost." (3 Nephi 12:5.)

4. OBEY AND SERVE - Pay the price of righteousness and sacrifice. "Blessed are the meek -- Blessed are the merciful." (3 Nephi 12:5 and 7)

5. LISTEN - Pay the price of devotion.

Each of us are Spiritual Pioneers even though our temporal conditions are different than our forefathers.

What is a pioneer? The dictionary says, *"One who goes before, preparing the way for others; ..."*

My Great-grandfather William Gardner was the spiritual pioneer for the Gardner Clan.

William was 19 years old when he came to America with his father and younger sister in 1822. The land, they were given, was seven miles back in the woods. Where they commenced at once to build a log cabin. Without horses or any means of conveyance, all of their luggage was carried on their backs through the woods without a road, through swamps, over logs to their destination. All the provisions and seed for spring planting, potatoes, and everything they used came the same way.

(The life of Archibald Gardner, p. 9)

William married when he was 26 and they had three children born to them all in the Dalhousie, Bathurst district of Canada.

After they moved west to the Warwick area they had another child. William had been working hard clearing the land, but his wife's health, (she had epilepsy) had become so bad that she had to be watched constantly. Already she had fallen into the flames of the open fireplace and burned her hand to a cinder and the flesh of her throat.

When her father received the news, he wrote, "bring her to Dalhousie, she has three sisters who will care for her until her own children grow old enough to take the responsibility."

Poor William, carrying his baby and assisting his unfortunate wife, walked the five hundred miles back to her parents' abode. A very sad home coming.

One day Ann slipped out of the house and ran into the woods where a large kettle of water on an open fire was boiling. (It was probably in preparation to the butchering of some hogs, or the making of soap, the skills the pioneers had to have to exist.) She leaned over, peered into it, a seizure came upon her and fell in. So dreadfully scalded - death claimed her in a few days. Her baby stayed with his Leckie grandparents.

When Elder John Borrowman, a missionary, came and explained the Gospel. William was told the story of God's dealings with the Nephite people of the Book of Mormon's time here on the western hemisphere. William could see how similar his life had been to theirs and felt that he had experienced some of the trials of Job, Lehi, and Nephi.

William's Grandfather, being an Elder in the Presbyterian Church and a very strict-living man, saw that the Gardner Clan knew their scriptures. William studied the Scriptures, but became confused when he read in the bible about the different blessings given to Judah and Joseph, in Isaiah about people speaking out of the ground, Christ's visit to his other sheep, a period of spiritual darkness prior to the details of all this coming forth in the form of a "book that is sealed."

From Isaiah 29:11-14 we find "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: And the book is delivered to him that is not learned, saying Read this, I pray thee: and he saith, I am not learned.

"Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men: Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. (Isaiah 29:11-14)

"The words of a book that is sealed" is of interest in that two-thirds of the gold plates received by Joseph Smith were sealed, and he was not permitted to translate that portion. The Pearl of Great Price records the account of Martin Harris' visit to Columbia College to secure the opinion of the language professor Charles Anthon regarding the characters from the metal plates. When Anthon was informed by Harris that the original plates would not be made available to him, he replied, "I cannot read a sealed book." The reading of the book was reserved for the unlearned farmer's son, Joseph Smith. The restoration of the Gospel of Jesus Christ is truly a "marvelous work and a wonder." (The First Foundation, p. 47)

In Ezekiel, the prophet writes of the uniting of the "Stick of Joseph" with the "Stick of Judah." "How could two sticks," William pondered, "become one?"

As we read Ezekiel 37:15-20 for review it says; "The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel his companions: then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord God: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even

with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes." (Ezekiel 37:15-20.)

At the time of this prophecy, the Israelites had been divided into two kingdoms: The northern kingdom called Israel, and the southern kingdom called Judah. The record of the tribes of the southern kingdom is the "Stick of Judah," or the Bible. The record of the tribes of the northern kingdom was carried to America, and continued on the Plates of Nephi by descendants of Joseph -- Lehi and his posterity -- and is the "Stick of Joseph," or the Book of Mormon. The uniting of these two scriptural records symbolizes the uniting again of these two kingdoms in the latter-days. When "the house of Judah shall walk with the house of Israel": the people of the Bible shall walk with the people of the Book of Mormon -- the peoples of the Books. (The Firm Foundation, p. 48.)

From the Book of Mormon, William found where the other sheep that Jesus said, he was to visit, were.

When Christ visited the Americas just after his resurrection, he told these "other Sheep" of the "house of Israel,"

"This much did the Father command me, that I should tell unto them: That other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. And now, because of stiffneckedness and unbelief they understood not my word; therefore I was commanded to say no more of the Father concerning this thing unto them. And verily I say unto you, that ye are they of whom I said: Other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (3 Nephi 15:16-8, 21.)

As we review the scripture in the Book of Revelation Chapter 14:6, 7, what is its meaning when it speaks of an angel having the everlasting gospel?

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people. Saying with a loud voice. Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Revelation 14:6; 7.)

The fulfillment of this remarkable prophecy of the restoration of the Gospel occurred when the angel Moroni appeared to Joseph Smith to deliver to him the plates of gold containing "the fullness of the gospel of Jesus Christ to the Gentiles and to the Jews also." (The Firm Foundation, p. 50.)

Now for William, to receive another witness that God remembers all of his children, scriptures which tells of His dealings with the people on the western

hemisphere, how they traveled, had the scriptures which had been edited by Christ when he visited the Nephite people and most of all had a PROPHET chosen by God to guide them on the path of righteousness.

"Why shouldn't we, today," William thought, "have a prophet to guide us now?"

William realized, from his studies, that an Apostasy had taken place in the previous dispensations and many individuals were trying to reform the church to the standards which Christ had established, but contentions came among them and new demominations were springing up.

Why? NO PROPHET chosen of God to lead them.

Now, Elder Borrowman has come telling us of a Prophet, with the priesthood, coming forth in this dispensation, the restoration of the Gospel of Jesus Christ and now the Gospel is being spread again by missionaries.

William made his choice freely when he accepted baptism and was the first of the Gardner Clan to be baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints in the Warwick, Canada area. William received the priesthood.

His family also, readily believed the message.

A branch of the Church consisting of twenty-five members was organized by Elder John Borrowman with William as Presiding Elder and clerk.

Yes, William was the spiritual pioneer for the Gardner Clan by following the five essential steps to obtain a personal revelation. Yes, he knew the gospel was true, he believed that prophecies were fulfilled, that the Book of Mormon is Another Testament of Jesus Christ, that through Christ's atonement, we too, might live in the Celestial Kingdom with Him by our obedience to the covenant commandments.

I leave you my testimony with his. We know the church is true. In the name of Jesus Christ, Amen.

(Prepared for Sacrament meeting July 28, 1991 by R. Grant Gardner - had to be abbreviated - due to lack of time.)